

# THE Order of Causes

Of { God's Foreknowledge,  
Election, and  
Predestination,

And of Man's Salvation, and Damnation.

Laid down so clearly, and proved so plainly by the Scriptures, that ev'n the meanest Capacity amongst Rational Men may understand it, to their great Satisfaction.

AS ALSO

*Whether Christ Died for All, or Not for All.*

With the Causes and Effects that may follow, or not follow : seriously considered, meekly controverted, and proved plainly by the Scriptures of Truth : To the great Satisfaction of all Rational People fearing God.

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By *HENRY HAGGAR* a Servant of Christ,  
and of the Congregation of his Saints.

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*The Sixth Edition.*

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*Nevertheless, the Foundation of God standeth sure, having this Seal, The Lord knoweth them that are his : and let every one that nameth the Name of Jesus Christ, depart from Iniquity. 2 Tim. 2. 19. For therefore we both labour, and suffer Reproach, because we trust in the living God, who is the Saviour of all Men, but especially of those that believe. 1 Tim. 4. 10.*

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L O N D O N,

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By HENRY WAGGAR, Minister of Christ,  
 and of the Congregation of the Saints.

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For the Proprietors, by J. W. Smith, at the Sign of the Anchor, in the Strand, near the Temple Church.

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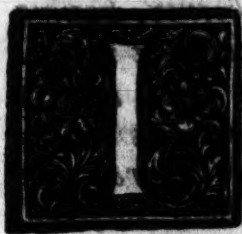
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# TO THE READER.

Courteous READER,



*Have presented thee with a small Volume, in which is contained much Truth; which may, through the Blessing of God, give thee great Satisfaction, if thou search the Scriptures diligently, and ask Wisdom in Faith, of him who is the Giver of every good and perfect Gift; without whose Help, I can promise thee no Profit.*

*The Matter I treat of, is about God's Predestination, Election, and Reprobation, according to his Foreknowledge, and of the Death of Christ for the Sons of Men. The Body and Substance of all Objections, I have laboured to Answer, briefly and plainly, and that both by Scripture and Reason, to the Satisfaction of all rational Men fearing God: And I am conscious to my self before God, that I aim at nothing more, than the Glory of the Great God, in whom we live, move, and have our Beings; and to whom we must all give an Account of all our Actions, at the Great Day; And in the next place, at the Good and Benefit of all that shall read or hear the Holy Scriptures, and by them try these following Lines: They are so few, that thou mayst easily purchase them; and if they prove profitable to thee, thou wilt think thy Money very well bestowed.*

*The*

## TO the READER.

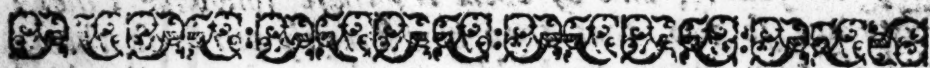
The Times are now drawing nigh, in which the Lord himself will appear from Heaven, to take an Account of every Man, how they have spent their Talents of Wisdom and Understanding, which he hath lent them: And happy will every Man be, that can give up his Account with Joy; can say, with Paul, That they have laboured to have Consciences void of Offence towards God, and towards all Men; and walked in all the Ordinances and Commandments of the Lord, blameless: The which while some Men are labouring after, I find them drowned and lost in a Labyrinth about Predestination, Election, and Reprobation; of which Distractions, I my self have formerly had my share; but now, through Mercy, having escaped them, by the help of the Lord, I think it no less than my Duty to inform others; and to that end, I have composed these few Lines, which I now commit to thy serious Consideration; desiring thee to search the Scriptures, and see whether the Things I have written, be so, or nor, and judge impartially; and the Lord give thee Understanding in all things: into whose Hands I commit thee, to be guided here by his Counsels, that afterwards thou mayest be received into Glory with Him: In whose Service I desire to continue,

A Servant of all that fear God,

and keep his Commandments,

till Death,

HENRY HAGGAR.



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## THE Order of Causes, &c.

**T**HE Scripture saith, *Ephes. 1. 4.* speaking of God's Election, that he hath chosen us in him, before the Foundation of the World, that we should be holy, and without blame before him in love, &c. And Peter also, *1 Pet. 1. 2.* calleth the Saints *Elect* according to the foreknowledge of God the Father, through Sanctification of the Spirit unto Obedience, &c. And Paul (*2 Thess. 2. 13, 14.*) saith to the Saints, that God hath from the beginning chosen them to Salvation, through sanctification of the Spirit, and belief of the Truth: whereunto he called you by our Gospel, to the obtaining of the Glory of our Lord Jesus Christ.

From all which Places we must needs conclude, that God hath chosen some to Life and Glory, ev'n before, or from the Foundation of the World, because the Scripture saith it; and (as Christ saith in another case) the Scripture cannot be broken. Therefore the Wisdom of all Christians is, To labour to have Judgments informed according to the Scriptures, and that the Scriptures and their Judgments may speak both one  
B thing:



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King: And to that end, let us consider the manner of God's speaking to the Sons of Men.

Rom. 4. 17. He saith to our Father *Abraham*, (*As it is written, I have made thee a father of many Nations*) before him whom he believeth, ev'n God, who quickneth the Dead, and calleth things that are not, as though they were, &c. Observe, God speaks then in that present Time to *Abraham*, saying, *I have made thee a Father of many Nations*; notwithstanding *Abraham* was not the Father of one Child at that time, but *Ishmael*; see Gen. 17. 5. How then must we understand, *I have made thee a Father of many Nations*?

Ans. The Apostle telleth us plainly, Rom. 4. 17. that it was so before God, who calleth things that are not, as though they were: and so he calleth *Abraham* the Father of many Nations, though he was not as yet, no not the Father of *Isaac*, in whom his Seed should be called.

The like may again be observed, when he called Christ a Lamb slain from the Foundation of the World, Rev. 13. 8. yet he was not slain many thousand Years after.

Therefore the same may again be considered about God's Election from the Foundation of the World, thus:

God calleth *Abraham* a Father of many Nations, tho' not so; God calleth Christ, a Lamb slain from the Foundation of the World, though not slain many thousand Years after, 'till he was a Man in the Flesh: ev'n so he calleth Men elected from the Foundation of the World, though not elected many thousand Years after, 'till they are Men in the Flesh: yet it is all so, and done before God, who foreseeth and knoweth all things, ev'n from Eternity to Eternity; and therefore calleth things that are not, as though they were: for he seeth the Beginning and End of all Mens Actions, whether Good or Evil, at once: And knowing as well from the Foundation of the World, what Men would do in their

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their Generations, as they can know when their Lives and Actions are finished; He therefore could as well conclude of Mens Salvation or Damnation then, as Men can know themselves at the End of their Days, or at the Day of Judgment.

By all which it is clear, that as Christ was called a Lamb slain from the Foundation of the World, and yet not slain nor touched till the Day of his Death; so also, although God calleth Men Elect from the Foundation of the World, yet they are not Elect nor Chosen, until the very Day of their Conversion, and turning from Sin to God: for God calleth things that are not, as though they were: from whence it is evident, they were not Elected, although so called.

Again, If we consider Election according to the Foreknowledge of God, it is plain from that Text in 1 Pet. 1. 2. *Elect according to the Foreknowledge of God, through Sanctification of the Spirit unto Obedience.* From whence I reason thus:

If the Elect are chosen through the Sanctification of the Spirit, then they were not chosen before they had the Spirit, and were sanctified by the Spirit.

But they had not that sanctifying Spirit before they had a Being, either in the World, or else in their Mother's Womb at leastwise. Therefore not chosen from the Foundation of the World, but only as aforesaid.

Again, 2 Thess. 2. 13. *We are bound to give thanks always to God for you, Brethren, beloved of the Lord; because God hath from the Beginning chosen you to Salvation, through sanctification of the Spirit, and Belief of the Truth, whereunto you were called by our Gospel.* From whence I argue thus:

If the Saints are chosen to Salvation, through Sanctification of the Spirit, and believing of the Truth, and were called to believe that Truth by the hearing of the Gospel; then they were not chosen be-



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for they had believed the Truth, and before they did hear the Gospel, by which they were called to believe.

But they were chosen through believing the Truth, and called to believe it by the Gospel, as afore-said; and *Faith cometh by hearing*, Rom. 10. 17.

Therefore not chosen before they had a Being, no more than Christ was slain before he had a Being.

For according to the Scripture, they were *chosen through Sanctification of the Spirit, and Belief of the Truth*: and if through it, then not without it; (observe that:) but it is through it, therefore not without it. Moreover, they were called to this Faith by the Gospel, which they never heard before they had a Being.

Therefore it is clear, their Election was not before their Conversion, tho' God saw it before; neither indeed can it be, because the Elect are all *chosen in Christ*, Eph. 1. 4. But I can prove, that those very Elect Ephesians were once out of Christ, chap. 2. 11, 12. Remember (saith the Apostle) *that at that time ye were without Christ, without Hope, without God, in the World*. From whence I argue thus;

If at that Time they were *without God*, and *without Christ*, then at that Time they were not in him; for they could not be without him, and within him, both at one time: and if not in Christ, then *not chosen in him*, as all rational Men will grant. From all which I conclude,

That Men were Elected in Christ, according to the Scripture; yet never in him, before they believed in him; and they never believed in him, before they heard the Gospel; and they never heard the Gospel, before they were born. Therefore not Elected, though so called by God, *who justifieth the Ungodly, and calleth things that are not, as though they were*.

Again, how plain is it, Ephes. 1. 11, 12. where Paul saith, *That they whom God did predestinate, according*



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*As the Counsel of his own Will, to be to the Praise of his Glory, were such as did first trust in Christ: And in Verse 13. he saith, That they trusted in Christ as they heard the Word of Truth, the Gospel of their Salvation; (not before;) the which they never heard before they were born, all Men will grant that have Reason.*

*Again, how clear is that Text, 1 Pet. 1. 2. Elect according to the foreknowledge of God? Whence it is plain, if God knew them, before he Elected them, then he knew them as Men in their Flesh, and not as they were Nothings; and if he knew them as they were Men, they must needs be born first; for of nothing, nothing can be known before Time, nor chosen in Time. Therefore I conclude, That the real and absolute Act of Election comes to pass in Time, though known of God before Time; who, according to his Foreknowledge, calleth things that are not, as though they were; and so calleth Men that are not Elected, as though they were Elected.*

*And thus is the great Objection about God's Election answered, and the Stumbling-block taken away; to the End that Men might work out their Salvation with fear and trembling, and make their Calling and Election sure.*

*The same may also be considered of God's Predestination, or Fore-appointing all obedient Believers to Life and Salvation, (not without, but) according to his Foreknowledge of all their Words and Actions from the Foundation of the World. And so likewise he predestineth, or fore-appointeth, all disobedient Unbelievers and Apostates to Death and Damnation, (not without, but) according to his Foreknowledge of all their Words and Actions from the Foundation of the World.*

*Thus I do believe that God foresaw all Men and Things past, present, and to come, at once: I do believe that God foresaw Adam's Fall long before he was a Creature in Being; for nothing is hid from his*

his Eyes, but all things are naked and bare before him with whom we have to do, Heb. 4. 13.

But it may be some will say, If God did foreknow Adam would fall when he had created him, why then did he make him?

To which I answer Two things: First, What have we to do to Reply against our Maker? Shall the Thing formed say to him that formed it, Why hast thou made me thus? Shall Adam say to his Maker, Why hast thou made me thus, [subject to all?] What is that to Adam, seeing God hath given him and his Posterity Means to rise again to as good or a better Condition: and the neglect of that Means, is that which will rise up in Judgment against all slothful disobedient Ones that will not make use of their Talents of Power, Wisdom and Understanding, which God hath given them, to work out their Salvation with fear and trembling while they may. This well considered, will give light into Rom. 9. 10, 11, 20, 21, 22. and if Men will needs understand that God loved Jacob, and hated Esau, before they were born, they should consider, that God knew them both before they were born, and after they were born, [a-like,] according to his Foreknowledge, as aforesaid.

But I know that this is brought to prove, that God's Election is not because of Works foreseen. To which I answer,

But what Works? It is true, God doth not chase us because of any Works of Righteousness that we have done, or can do, out of Christ; for out of him no works are accepted: therefore it is said, Not of Works, lest any Man should boast: therefore no Works are required of Unbelievers; but the very Prayers of the wicked are an Abomination to the Lord: but it is because of Works of Righteousness, that Christ himself hath wrought for us in his own Person; and doth work by us, and in us, by his Spirit, when we are Believers. And though boasting in the Works of the



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the Law, and boasting of Works before Believing, be reproved; yet Paul saith, *As the Truth of Christ is in me, no Man shall stop me of that boasting*, 2 Cor. II. 10. And although he cried down Works before Faith in so many places, yet he preached up Works after Believing loud enough, in these words, *Tir. 3. 8. This is a faithful saying, and these things I will that thou constantly affirm, That they which have believed in God, might be careful to maintain good Works; for they are good and profitable, &c.* And Phil. 2. 12, 13. *Work out your Salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good Pleasure.* Thus we may see, that although it be not for our workings without Christ, that we are chosen or predestinated to Life and Glory; yet it is by our workings with Christ, when he by his Spirit dwelleth in our Hearts by believing, and is *in us the Hope of Glory*: for then he worketh in us, and our Works are acceptable, because he works them by us, and we work them in him. Therefore Paul saith, *We therefore as workers together with him, beseech you, &c.*

Therefore if Men would but open their Eyes, they might easily see what Works the Apostle speaks of, when he saith the Election is *not of Works*. But of this more plainly anon.

Secondly, I answer: Although God saw Adam would fall, yet he saw him a Creature first, or else he could not have foreseen he would fall when he was a Creature: therefore God is *the God of Order, and not of Confusion*, 1 Cor. 14. 33. and foreseeth all things orderly, and not confusedly.

1. So then I conclude, that, first, he saw Adam created. 2. He saw him fallen, and all his Posterity in his Loins. 3. He saw Christ Crucified for them. 4. He foresaw the Gospel preached to all Men in their Generations. 5. He foresaw all Mens receiving, or refusing; believing, or not believing; obeying, or disobey-



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disobeying his Gospel, in their several Generations, as it was, is, or shall be communicated to the End of all Ages in Order at once. And seeing as well then, what Men would do in their Ages and Generations to come, as they do know themselves when their Lives and Actions are finished, God could thereupon make up his Election and Reprobation, chusing or electing obedient Believers, according to his Foreknowledge, to Life and Salvation; and refusing and reprobating disobedient Unbelievers, to Eternal Death and Damnation.

And thus is Election and Reprobation to be considered, according to the Foreknowledge of God in Christ, or out of Christ, from the Foundation of the World, according to the Scriptures. Which if well considered, it would put an End to all the confused and distracted Thoughts in Men about these things.

But it may be, that some will yet object, *That I hold Faith and Obedience in us, to be the Cause of God's Electing or Chusing us to Life and Glory.*

*Ans.* That Faith in Christ, and Obedience to Christ, is [*a Cause*] without which, God chuseth none to Life and Salvation, I affirm; because we never read that God chose any disobedient Unbeliever to Life and Glory, which lived and died so: But that it is [*The Cause*] for which he doth chuse any, I shall utterly deny, and shew the contrary, in the Order of Causes, thus:

Suppose I should affirm my Obedience to be a Cause of my Election to Salvation; then what is the Cause of my Obedience?

*Ans.* My Love to Christ.

But what is the Cause of my Love to Christ?

*Ans.* My Faith in Christ.

But what is the Cause of my Faith in Christ?

*Ans.* The preaching of the Gospel of Christ, (*viz.*) that he died for my Sins, and rose again for my Justification; without which, there could be no Believers;

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Hevers: for, take away Christ, and take away Faith, and then believe who can.

But what is the Cause of the Preaching the Gospel to us?

*Ans.* Christ's Dying for us.

But what is the Cause of Christ's Dying for us?

*Ans.* Ev'n God's great Love of Pity wherewith he loved us, ev'n *when we were dead in Trespasses and Sins*, Ephes. 2. 4. At that time he commended his Love towards us, in that while we were yet Sinners, Christ died for us, Rom. 5. 8.

Thus all Men may see, that I do not hold, that God chose any to Life and Salvation, for any good in them, before he put it in them; as I shall now make appear, more at large, by the Scriptures, considering the Causes in Order, descending from God to us, or ascending from us to God.

1. Cause.] God's Love to the Sons of Men, as they were Sinners against him, and Enemies to him, was the Cause of his sending his Son to die for Sinners, for his Enemies, for the Ungodly, for the Unjust; as appeareth by these following Scriptures: John 3. 16. Rom. 5. 6, 8, 10. 1 Pet. 3. 18. God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life. For when we were yet without strength, in due time Christ died for the Ungodly. And, God commendeth his Love to us, in that while we were yet Sinners, Christ died for us. For if when we were Enemies, we were reconciled to God by the Death of his Son; much more, being reconciled, we shall be saved by his Life. For Christ also hath suffered for Sins, the Just for the Unjust, that he might bring us to God.

2. Cause.] Christ's dying for our Sins, and rising again from the Dead is the Cause of the Gospel's being preached to Sinners; as appeareth by these Scriptures: Mat. 28. 18, 19. Mark 16. 15, 16. 1 Cor. 15. 13, 14. And Jesus came and spake unto them, saying, All Power



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is mine, both in Heaven and in Earth: Go ye therefore and teach all Nations, &c. And again he saith unto them, Go ye into all the World, and preach the Gospel to every Creature, &c. But if Christ be not risen, then is our Preaching vain, and your Faith is vain, and ye are yet in your Sins, &c.

3. Cause.] The Gospel's being Preached to Sinners, is the Cause of their Believing; as appeareth by these Scriptures: Rom. 10. 14, 15, 17. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? and how shall they preach except they be sent? as it is written. So then, Faith cometh by hearing, and hearing by the Word of God.

4. Cause.] Mens Believing, is the Cause of their Justification from Sin; as appeareth by these Scriptures: Act. 13. 38, 39. Rom. 3. 26, 28. chap. 4. 3, 23, 24, 25. Be it known unto you therefore, that through this Man is preached unto you the forgiveness of Sins, &c. By him, all that believe, are justified from all things, &c. To declare his Righteousness, that he might be just, and the Justifier of all that believe in Jesus. Therefore we conclude, that a Man is justified by Faith, without the Deeds of the Law. For what saith the Scripture, Abraham believed God, and it was imputed to him for Righteousness. Now it was not written for his sake alone, that it was imputed to him for Righteousness; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the Dead; who was delivered for our Sins, and raised again for our Justification.

5. Cause.] Our knowing our selves justified from our Sins, by Faith in the Blood of Christ, is the Cause of our Love to Christ; according to these Scriptures: 1 Joh. 4. 10, 19. Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins. [Therefore] we love him, because he loved us first.

6. Cause.]



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6. Cause.] Our Love to Christ, is the Cause of our Obeying of Christ; according to these Scriptures: 1 John 5. 3. John 14. 15, 21, 23. If ye love me, keep my Commandments. And, He that hath my Commandments, and keepeth them, he it is that loveth me. And, If any Man love me, he will keep my Words. For this is the Love of God, that we keep his Commandments; and his Commandments are not grievous.

7. Cause.] Our Obeying of Christ, is a Cause of his giving us Eternal Life; as it is written, Mark 16. 16. Rev. 22. 14. Heb. 5. 9. He that believeth, and is baptized, shall be saved. And, Blessed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in thorough the Gates into the City. And, Christ being made perfect through Sufferings, he became the Author of Eternal Salvation unto all them that obey him.

Thus are the Causes of God's Election and Man's Salvation laid down in order, so clearly, that the meanest Capacity may understand them: Which more briefly are thus;

1. God's Love, was the Cause of his sending his Son to die for Sinners.

2. Christ's Dying for Sinners, and Rising again for their Justification, is the Cause of the Gospel's Preaching.

3. The Preaching of the Gospel, is the Cause of our Believing.

4. Our Believing, is the Cause of our Justification from Sin.

5. The knowing our selves Justified from Sin, by the Blood of Christ, is the Cause of our Love to Christ.

6. Our Love to Christ, is the Cause of our Obeying of Christ,

7. Our Obeying of Christ, is a Cause of his becoming the Author of Eternal Salvation to us, and all them that obey him.

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Now if we consider the Causes in order from us to God, it is as clear, beginning at the last.

7. Our Obedience, is a Cause of our Salvation.
6. Our Love, is the Cause of our Obedience.
5. The knowing of our selves Justified from Sin, by the Blood of Christ, is the Cause of our Love to him.
4. Our Believing, is the Cause of our Justification.
3. The Preaching of the Gospel, is the Cause of our Faith.
2. Christ's Death and Resurrection, is the Cause of the Gospel's Preaching.
1. God's Love, is the Cause of sending his Son to Die for us.

Thus it appears, that it is *not for any Works of Righteousness that we have done*, but of his Love and Mercy he saved us, by sending a Saviour, *Tit. 3. 4, 5.* From all which, these following Things are considerable, and ought to be considered of all that desire to fear God aright.

1. There was a necessity of God's Love, in sending his Son to Die for us; without which, he had not come to die, *1 John 4. 10.*

2. There was a necessity of Christ's Love in Dying for us; without which, the Gospel could not be Preached, *1 Cor. 15. 3, 4.*

3. There was a necessity of the Gospel's being Preached; without which, there could have been no Believing, *Rom. 10. 14, 15, 17.*

4. There is a necessity of our Believing the Gospel; without which, we cannot be Justified from our Sins, by Faith in the Blood of Christ, *Rom. 3. 25.*

5. There is a necessity of our being Justified by Faith in the Blood of Christ; without which, we cannot come to know that he *loved us, and washed us from our Sins in his own Blood*, *Rev. 1. 5.*

6. There is a necessity of our knowing his Love wherewith he first loved us; without which, we cannot

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not love him again: For, we love him, because he loved us first, 1 John 4. 19.

7. There is a necessity of our loving Christ, who loved us first; without which, we cannot keep his Commandments: For, this is love, that we keep his Commandments; and his Commandments are not grievous, 1 John 5. 3.

8. There is a necessity of our keeping his Commandments, and obeying his Voice; without which, we cannot inherit the Promises, nor be Heirs of Eternal Life. For, Christ is become the Author of Eternal Salvation to all those that obey him, Heb. 5. 9. And, Blessed are they which do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City, Rev. 22. 14. And, We have need of Patience, that after we have done the Will of God, we might inherit the Promises, Heb. 10. 36. For the Doers of the Lord's Work are blessed in their Deeds, Jam. 1. 25. But unto those that are contentious, and do not obey the Truth, but obey Unrighteousness, he will render Indignation and Wrath; Tribulation and Anguish upon every Soul of Man that doth Evil. And, Those which will not hear him (ev'n Christ that Great Prophet) in all things whatsoever he shall say unto them, shall be destroy'd from among his People, with an everlasting Destruction from the Presence of God, and from the Glory of his Power, when he shall come in flaming Fire, to render Vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ. See Rom. 2. 8, 9. Act. 3. 22, 23. 2 Thess. 1. 7, 8, 9.

By all which we see, that there is as great a necessity of our keeping the Commandments and Ordinances of Christ, as there was of God's sending his Son to Die for us; and as there was of Christ's Dying for our Sins, and rising again for our Justification: For, without Faith in Christ, and Obedience to Christ, there is no Promise of Life and Salvation by Christ.

All



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All which may serve sharply to reprove three sorts of People.

First, Those which are Ignorant, and know not Christ, nor his Commands, what they are; and are contented with their Ignorance, and think to make that a Cloak for their Sins.

Secondly, Those which are Careless, and when they know God, and Christ, and his Commandments, will not do them, but presume upon Mercy and Salvation, without Obeying of Christ: These are those which think to be saved by Faith only, without doing the Will and Work of God in their Generation; the which James calleth vain Men, Jam. 2. 14, 17, 20. saying, *What doth it profit, if they have Faith, and not Works? Can Faith save them? But wilt thou know, O vain Man, that Faith without Works is dead? Was not Abraham our Father justified by Works, when he had offered up his Son Isaac? Seest thou not how Faith wrought with his Works; and by Works was his Faith made perfect?*

Thirdly, It serves to reprove those most sharply, who after they have known the Truth, and walked therein, having tasted the good Word of God, and found it sweet and pleasant to their Souls, and have had their Hearts ravished with the Powers and Consolations of the World to come; if they fall away, and turn from the Holy Commandment once delivered to them, their latter end will be worse than their beginning. And, it had been better for them they had never known the way of Truth: for they chiefly shall be punished, 2 Pet. 2. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21. *For in them is fulfilled the true Proverb, The Dog is turned to his own Vomit again; and the Sow that was washed, to her wallowing in the Mire, ver. 22.*

But it may be, some yet will say, All this is nothing to many thousands in the World, that never heard of God nor Christ.

To

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To which I answer in the Words of Paul, Rom. 10. 18. *But have they not heard? Yea verily, their Sound went into all the Earth, and their Words unto the Ends of the World.* And again, Acts 26. 26. Paul saith, *He was perswaded that none of those things were hidden, for it was not done in a Corner.* And certain it is, that the Knowledge of God is manifest throughout the World. For, Psal. 19. 1, 2, 3. *The Heavens declare the Glory of God; and the Firmament sheweth his Handy-work. Day unto Day uttereth Speech, and Night unto Night sheweth Knowledge.* And, *There is no Language nor Speech where their Voice is not heard.*

Obj. But it may be some will say, *But what Knowledge is this?*

Ans. I answer with Paul, Rom. 1. 19, 20. *That which may be known of God, is manifest in them; for God hath shewn it unto them. For the invisible things of him, from the Creation of the World, are clearly seen, being understood by the Things that are made [ev'n] his Eternal Power and Godhead: so that they are without Excuse.* Now if all know enough to leave them without Excuse, then the Dispute is at an end. Notwithstanding, it is yet further remarkable, That as we hear there is a People in the other Parts of the World, which worship Idols, or the Sun, Moon and Stars, yea, that worship the Devil; so also those People do as well hear that there is a People in this part of the World which worship God and Christ, and do as familiarly call us Christians, as we call them Heathens.

Again, All that worship any Thing for a God, do by that acknowledge that there is a God; and all that offer Sacrifice to a God, do by that confess there is a God offended, or may be offended, and is reconcilable by Sacrifice. And it is apparent, that those which have not the Law, are a Law to themselves, as Paul saith, Rom. 2. 14, 15. *which shew the Work of the Law written in their Hearts, their Consciences al-*

so



so bearing them witness, and their Thoughts the mean while accusing, or else excusing one another; In the Day when God shall judge the Secrets of all Men by Christ Jesus, [according to my Gospel,] saith Paul, ver. 16.

And thus are all Cavils of this Nature easily answered, and all Men left without Excuse.

Having thus briefly gone thorough Predestination and Election, according to the Foreknowledge of God, I shall now speak a word or two about Christ's Death, and the Offer of Grace, by his Death, to the Sons of Men.

The main Question is, *Whether Christ Died for all, or but for some?*

To which I shall answer by the Scriptures; shewing, 1. The Testimony of all the Prophets: 2. Of the Angel of God: 3. Of Christ himself: 4. Of the Holy Apostles of our Lord and Saviour Jesus Christ.

1. The Prophet *Isaiah*, chap. 53. 4, 5, 6. saith thus: *Surely he hath borne our Grievs, and carried our Sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our Transgressions, he was bruised for our Iniquities, and the chastisement of our Peace was upon him; and with his Stripes we are healed. All we like Sheep have gone astray; we have every one turned to his own Way; and the Lord hath laid on him the Iniquities of us all.* Thus *Isaiah* sheweth plainly, that the Iniquities of all those that went astray, were laid upon Christ. And to him the Testimony of all other Prophets agreeth; *Acts* 10. 43. *To him give all the Prophets witness, that through his Name whosoever believeth in him, shall receive remission of Sins.* The same saith that great Prophet *John Baptist*, *John* 1. 7. *Who came to bear Witness of the Light, that all Men through him might believe.* And again, ver. 29. *Behold the Lamb of God, which taketh away the Sins of the World.* Thus have all the Prophets,



phets, with one Consent, testified, that God laid upon Christ the Iniquities of all that are gone astray; that he was the Lamb of God that taketh away the Sin of the World, that all Men through him might believe; and that through his Name, whosoever believeth in him, should receive Remission of Sins.

Likewise the Angel of God testifieth (*Luke 2. 10.*) the same things in effect, saying, *Fear not; for I bring you glad tidings of great Joy which shall be to all People: which was, that there was born unto them that day, in the City of David, a Saviour, which was Christ the Lord.* By all which it still appeareth, that Christ died for all Men, or else it could not be glad Tidings of great Joy to all People; but rather, sad Tidings to all those for whom he died not, if there were any such.

And now we come to the Words of Christ himself, who knew his own Business better than any Man else; and therefore, if his Testimony agreeth with those that have gone before, we must needs be convinced that it is a Truth. For which, see *John 3. 14, 15, 16.* in these words; *As Moses lifted up the Serpent in the Wilderness, even so must the Son of man be lifted up; that whosoever believeth in him, should not perish, but have everlasting Life. For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life, &c.* For God sent not his Son to condemn the World, but that the World thro' him might be saved. Thus we see the Words of Christ agree with the Words of the Prophets: therefore it must needs be owned for a Truth, that Christ died for all, as aforesaid.

And now we will hear what the Apostle speaks concerning this thing, *2 Cor. 5. 14, 15.* *The Love of Christ constraineth us, because we thus judge, that if one died for all, then were all once Dead; and that he died for all, that they which live, should not henceforth*

live to themselves, but to him that died for them, and rose again. And Paul saith, 1 Tim. 2. 5. 6. that there is one God, and one Mediator between God and Men, the Man Christ Jesus, who gave himself a Ransom for [all,] to be testified in due time. From whence the Reader may do well to consider, that if we may understand the Scripture as it is written, that there is one God and one Mediator; so also we may understand, from the same Scripture, that the same Mediator gave himself in due time a Ransom for all. Again, Paul saith, in the same Epistle, chap. 1. 15. that it is a faithful Saying, and worthy of all Acceptation, that Christ came into the World to save Sinners, of whom Paul was the chief. Whence I conclude, If he came to save the chief of Sinners, then surely he left none without a Saviour, and Means of Salvation. Again, he saith to Titus, chap. 2. 11. That the Grace of God, that bringeth Salvation to all Men, hath appeared. And, Hebr. 2. 9. That he by the Grace of God should taste Death for every Man. And, 1 John 2. 2. that he is the Propitiation for our Sins; and not for ours only, but also for the Sins of the whole World. And, chap. 4. 14 he saith, (speaking of himself and the rest of the Apostles) We have seen, and do testify, that the Father sent the Son to be the Saviour of the World.

Thus we have the Testimony of all the Prophets, the Angels of God, Christ the Lord himself, and all his Holy Apostles, agreeing together in one, to prove, that Christ died for all Mankind; and by him, Grace, Mercy, and Eternal Life is offered to all, and the worst of Sinners. The Substance of which, I shall in order once more put down, that you may take Notice of the sweet Harmony of Scriptures in the Proof of this precious Truth, which is thus:

That the Lord laid upon him the Iniquities of all that went astray, Isa. 53. 6. that he gave himself a Ransom in due time, for all Men, yea, the chief of Sinners,



Sinners, *1 Tim.* 2. 6. chap. 1. 15. That he by the Grace of God tasted death for every Man, *Hebr.* 2. 9. That he is the Propitiation for our Sins; and not for ours only, but also for the Sins of the whole World, *1 John* 2. 2. That the Father sent the Son to be the Saviour of the World, *1 John* 4. 14. That he is the Lamb of God, which taketh away the Sin of the World, that all Men through him might believe, *John* 1. 7, 29. and to him give all the Prophets Witness, that through his Name, whosoever believeth in him, shall receive Remission of Sins, *Acts* 10. 43. And Christ testified of himself, that God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life, *John* 3. 16. And this is glad Tydings of great Joy to all People, *Luke* 2. 20.

And thus the pleasant Harmony of Scriptures, out of the Mouths of so many faithful Witnesses which none dare deny, must needs make sweet Melody in the Hearts of all true Believers.

But now it remaineth for me to speak to those Objections, which are usually brought against these Scriptures. To which I shall give a brief, yet (thro' the help of the Lord, I hope, a) satisfactory Answer. And to that end, I shall sum them all up into Four Heads, thus:

The common Objections are raised against the word [*all Men,*] and the word [*every Man,*] the word [*World,*] and the word [*whole World.*] Which are managed thus: that Christ died for [*all*] the [*Elect,*] for [*every one*] of the [*Elect;*] for the [*World*] of [*Believers,*] or the [*whole World*] of the [*Elect.*]

To which I Answer: That Christ died for the Elect, I freely grant, because he died for *all Men, every Man, and the whole World,* as aforesaid: but that he died for the Elect, as they were Elect, or because they were Elect, I utterly deny, and will shew the contrary by the Scriptures anon. But first I will



consider the Objections, whether they arise naturally from the Scriptures, or no: which will appear thus:

If the Scripture no-where speaks of *a World of Believers*, and Elect Persons; then we have no ground to believe that Christ died for a World of Believers and Elect Persons.

But the Scripture no-where speaks of such a World;

Therefore we have no ground to believe that Christ died for such a World.

Nay, the Scriptures are so far from calling Believers, and Elect Persons, a *World*, that they are opposed against the World; as appeareth by the words of Christ, *John 15. 19. If ye were of the World, the World would love his own: but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you.*

But now if we should grant these Men their Argument, it would destroy their own Principle, which is, *That none of the Elect can perish.* But that some that Christ died for, may perish, is evident in these words of Paul; *And so shall thy weak brother perish, for whom Christ died, 1 Cor. 8. 11.* But if Christ died for none but the World of Elect, as they say, then some of the Elect may perish. And thus their Folly is manifest. Therefore I shall now shew, by the Scriptures, what World Christ died for: *Rom. 5. 6. When we were yet without strength, in due time Christ died for the Ungodly. Ver. 8. But God commendeth his Love towards us, in that while we were yet Sinners, Christ died for us. Ver. 10. For if when we were Enemies, we were reconciled to God by the Death of his Son; much more, being reconciled, we shall be saved by his Life.* From all which, we clearly see, that Christ died for the World of Ungodly, and for the World of Sinners, and for the World of his Enemies, yea, for the Unjust. *1 Pet. 3. 18. For Christ also hath once suffered for Sins, the Just for the Unjust, that he might bring*

bring us to God. But the Elect, as Elect, are not Unjust; for, who shall lay any thing to the charge of God's Elect? It is God that justifieth; who is he that condemneth? &c. See Rom. 8. 33, 34. Therefore, he died not for the Elect, as, or because they were Elect, but ev'n for the World that *John* speaks of, when he saith, *We know we are of God, and the whole World lieth in Wickedness,* 1 John 5. 19.

*Object.* But the Saints, and those that shall be saved, were once Sinners, as well as others, Eph. 2.

*Answer.* But that was not as they were Elect in Christ, but as they were Reprobates, or void of Judgment concerning the Faith; out of Christ, without God, without Hope; yea, Enemies in their Minds by evil Works: See ver. 1, 2, 3, 11, 12, 13, &c. all which hath been the Condition of the best of God's People, until they be justified by Faith, and made nigh by the Blood of Christ: for *Jews and Gentiles* are all under Sin, and every Mouth stopped, and all the World guilty before God, until they be set free, by Believing in the Blood of Christ: See Rom. 3. 19, 20, 21, 22, 23, 24, 25. Therefore, to affirm that Christ Died for the Elect, or Believers, as they were, and because they were Elect and Believers, is absolute Nonsense; as I shall now prove, thus:

They which hold, that God intended to send his Son to Die only for the World of Believers, must also of necessity hold, that there was a World of Believers before God intended to send his Son to Die; and they were the Cause of God's sending his Son.

*Answer.* If there was a World of Believers before God intended to send his Son to die; then, I pray tell me, 1. What they believed; and, 2. Whom they believed in, before there was a Christ intended for them; and I am satisfied; but 'till then, I must needs conclude it is absolute Nonsense and Confusion.

Again, They which believe that Christ was sent to die only for a World of Elect, must also needs conclude that



that there were a World of Elect before God intended to send his Son to die.

To which I Answer: Those which are Elect are chosen in Christ, Eph. 1. 4. and out of Him there is no Election; therefore if there was a World of Elect before God intended a Christ to die for the Elect, I pray tell me, 1. Who they were Elect in; 2. and What they were Elect unto; otherwise I must needs conclude as aforesaid, (namely,) that such Reasoning is without Sence, and without Scripture.

But to end the Controversy, I shall commit these following Things to the Consideration of all rational Men fearing God.

1. The Scripture saith, That Christ came to seek and to save that which was lost, Luke 19. 10.

But the Elect, as they bear the Name of Elect, are not lost, but a found and saved People, 1 Cor. 1. 18.

2 Tim. 1. 9. Isa. 64. 5.

Therefore he died not for the Elect, as, or because they were Elect; for that had been to seek and save that which was found and saved before.

2. The Scripture saith, That he came not to call the Righteous, but Sinners to Repentance, Mat. 9. 13.

But the Elect are all Righteous, Isa. 60. 21. & 26.

1, 2. Luke 1. 6. Zacharias and Elizabeth were both Righteous before God; and he that doth Righteousness is Righteous, 1 John 3. 7.

Therefore Christ died not for the Elect, as they were, and because they were Elect and Righteous; neither could he, for there is none Righteous, no not one, until they be made Righteous by Faith in Christ: See Rom. 3. 10. with chap. 4. 5. for then he had come to call them to Repentance and Righteousness, that had repented and were Righteous before.

3. The Scripture saith, That in due time Christ died for the Ungodly, Rom. 5. 6.

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But the Elect are not Ungodly : for, God hath chosen to himself the Man that is Godly, Psal. 4. 3.

Therefore Christ died not for the Elect, as, or because they were Elect ; for that had been to redeem them by his Blood that were redeemed before.

4. The Scripture saith, That Christ died for the Unjust, that he might bring them unto God, 1 Pet.

4. 3. But the Elect are not Unjust, but a Justified People : and who shall lay any thing to the charge of God's Elect ? for it is God that justifieth, who then shall condemn ? Rom. 8. 33. 34.

Therefore Christ died not for the Elect, as Elect ; for that had been to justify them that were just before, and to bring them near to God that were near before.

5. The Scripture saith, That he came to preach Deliverance to the Captives.

But the Elect are not Captives and Prisoners under Satan, but set at Liberty by Christ, and are his Soldiers, and do fight the Lord's Battles against Sin, the World, and the Devil : standing fast in that Liberty wherewith Christ hath made them free. See Ephes. 6. 11, 12. with 2 Tim. 4. 7. Gal. 5. 1.

Therefore Christ died not for the Elect, as, or because they were Elect ; that had been, to set them at Liberty that were at Liberty before.

6. The Scripture saith, That he came to give Sight to the Blind, and Light to them that sit in Darkness, Luke 4. 18. with Mar. 4. 16.

But the Elect are not in Darkness, nor yet Blind ; but blessed are their Eyes, for they see, Mat. 13. 16. and they are all the Children of the Light, and of the Day, 1 Thes. 5. 4, 5.

Therefore Christ died not for the Elect, as, or because they were Elect ; for that had been to give Light to them which had Light before, and to open the Eyes of them which saw before.

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7. The Scripture saith, (*Ephes. 2. 5, 12.*) that he quickned them that were dead in Trespasses and Sins; such as in time past were without Christ, or Aliens from the Common-wealth of Israel, and Strangers from the Covenant of Promise, having no Hope, without God in the World.

But the Elect are dead in Trespasses and Sins, but alive in Christ; and *their Life is hid with Christ in God*. Neither are they without Christ, for they are chosen in him; nor Strangers and Foreigners to the Common-wealth of Israel, and Covenant of Promises, but they are *Fellow-Citizens with the Saints, and of the Household of God*, *Ephes. 2. 19.* and are made nigh by the Blood of Christ, *ver. 13.* neither are they without Hope, for their Faith and Hope is in God; and they have put on Hope as an *Helmet of Salvation*, *1 Thes. 5. 8.*

Therefore Christ died not for the Elect, as they were Elect, nor because they were Elect; for that had been to quicken them that were alive before, to bring them into Covenant that were in Covenant before; to make them near to God, by his Blood, that were near before. And thus, by these Mens Account, the Lord Christ lost his Labour of Love, and accomplished a solemn Nothing.

And thus have I shewn plainly, by the Scripture, and sound Reason, that it is absolute Nonsense for any to say, that Christ died for the Elect, as they were, or because they were Elect: Because,

1. That had been to seek and to save them that were found and saved before.

2. To call them to Repentance that had Repented before.

3. To preach Deliverance to them that were Delivered before, and to set them at Liberty that were at Liberty before.

4. To

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4. To give Light to them that were out of Dark-  
ness, and had Light before; and to open the Eyes of  
them which had their Eyes opened, and saw be-  
fore.

5. To make them near by his Blood, that were  
near before.

6. To justify them that were Just before.

7. To bring them into Covenant, and make them  
Fellow-Citizens with the Saints, and of the Household  
of God, that were in Covenant, and had those Privi-  
leges before.

8. To make them Members of his own Body, that  
were Members before.

9. To quicken them that were alive before.

10. To make them Children of God, that were so  
before; and to preach glad Tydings to them that  
were in a happy Condition before, and had no need  
of it.

Thus having shewed the Contradictions of those  
that hold that Christ died for none but the Elect;  
I shall now proceed to prove by undeniable Reasons,  
that it must of necessity be a Truth, that *Christ died  
for all Men, and tasted Death for every Man, and  
was a Propitiation for the Sins of the World: that  
all Men through him might believe; and that who-  
ever believeth in him, should not perish, but have Ever-  
lasting Life.*

*Reas. 1.* Because all the Prophets, the Angel of  
God, the Lord Christ himself, and his Holy Apostles,  
do testify it with one Consent.

*Reas. 2.* Because there is not one Scripture, from  
the beginning of *Genesis*, to the end of the *Revelation*,  
that doth deny it; either negatively, in saying, that  
*he died not for all*; nor yet affirmatively, in saying,  
that *he did die but for some*. Therefore, what so  
many faithful Witnesses affirm, and none deny, must  
needs be a precious Truth.

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*Reas.*



*Reas. 3.* Because, as Christ died for every Man, *Hebr. 2. 9.* so he commanded the Gospel to be preached to every Creature, *Mark 16. 15, 16.* He saith unto them, Go ye into all the World, and preach the Gospel to every Creature.

*Reas. 4.* Because he calleth all Men every-where to Repentance: *Act. 17. 30.* At that time of this Ignorance God winked; but now he calleth all Men every-where, to Repentance.

*Reas. 5.* Because those which are damned, are damned, because they believe not in Christ the only begotten Son of God: *John 3. 18.* He that believeth not, is condemned already, because he believeth not in the Name of the only begotten Son of God: which could not be, except Christ died for them.

*Reas. 6.* Because they which are damned, might have been saved: *2 Thess. 2. 10, 11.* They received not the Love of the Truth, that they might be saved, therefore God shall send them strong Delusions to believe Lyes, that they all might be damned.

*Reas. 7.* Because some deny the Lord that bought them: But how can they deny the Lord that bought them, except the Lord bought those that deny him, and bring upon themselves swift Destruction? See *2 Pet. 2. 2.*

*Reas. 8.* Because they which follow after lying Vanities, forsake their own Mercies, *Jonah 2. 8.* But what Mercies can those forsake, for whom Christ died not?

*Reas. 9.* Because some Men may and do neglect their own Salvation, *Hebr. 2. 3.* But what Salvation can they neglect, for whom Christ never died to offer it to them?

*Reas. 10.* Because we are commanded to make Prayers and Supplications, and giving of Thanks for all Men, *1 Tim. 2.* But to what End should we, or how can we in Faith pray for all Men, if Christ did not die for all Men? And that Prayer that is not  
of

of Faith, is Sin: for, *whatsoever is not of Faith, is Sin*, Rom. 14. 23. and, *without Faith, it is impossible to please God*, Hebr. 11. 16.

And now having give these Reasons for the Confirmation of Christ's Death for all Men, I shall briefly shew the dreadful Absurdities which follow their Judgments, which believe that Christ died for none but the Elect.

1. If Christ died not for all Men, then Despair is no Sin in them that perish by it, seeing there is not any thing for those Men to believe unto Salvation for whom Christ died not.

2. If Christ died not for all Men, then it would be a Sin for some Men to believe that Christ died for them, because they should believe a Lye; and all will confess it is a Sin to believe Lyes.

3. If Christ died not for those that are damned, then they shall not be damned because of their Unbelief; according to the Scriptures, *Job. 3. 18. Mark 16. 16.*

4. Satan doth no Evil in perswading Men that Christ died not for them; but doth perswade them to believe the Truth, if it be true that Christ died but for some few of the World.

5. If Christ died not for all, then the Devil deceiveth not those that are damned for Unbelief: And as for the Elect, these Men affirm they cannot be deceived, and so the Devil is no Deceiver.

6. If Christ died not for all Men, then it is no Heresy to teach some Men to deny that Christ bought them: contrary to 2 Pet. 2. 21, 22. where he saith plainly, *That some Men bring in damnable Heresies, ev'n denying the Lord that bought them; and bring upon themselves swift Destruction.*

7. If Christ died not for all Men; then it is a Virtue in some Men to be Unbelievers, and not to believe in Christ that died for them, but rather to believe that he did not die for them: for if that be a Truth, it is a Virtue to believe all Truth: And

then it followeth, that those that believe that Christ died not for them, do as well as they which believe Christ did for them, seeing both are true; and it is as much Virtue to believe one Truth as another.

8. If Christ died not for all Men, then the Apostles, and those, which according to the Command of Christ (*Mark 16. 16.*) do preach the Gospel, the glad Tydings of Grace and Peace to all Men, and every Creature, do sin, in that they preach Lyes to most Men.

9. If Christ died not for all Men, then in vain doth God, by the Gospel, call all Men every where to Repentance: For what good can Repentance do to those for whom Christ died not?

10. If Christ died not for all Men, why then do the Ministers of the Nation baptize all, and say, they make them Members of Christ, Children of God, and Heirs of Heaven, in their Baptism?

11. If Christ died not for all; why do the Ministers of the Nation give the Sacrament (as they call it) to all, and tell all that come, *The Body of the Lord was broken for thee; Take, eat this, &c.* And, *The Blood of the Lord Jesus was shed for thee; Take, and drink this, &c.* What, will they offer to tell Untruths, when they are about such a Work as that? How then can Men believe them in any thing else?

12. If Christ died not for all; why do the Ministers of the Nation take Tythes of all? What, will they take Tythes of those that Christ died not for? How can they think to do them any good for that they have of them, if Christ died not for them? Would they take it well, if a Man should yearly take the tenth part of their Goods, and yet do nothing for it?

13. Lastly, if Christ died not for all; why then doth the Lord say, (*2 Per. 3. 9.*) that he is not willing that any should perish, but that all should come to



to Repentance? Now if the Lord be not willing that any should perish, then did he not give his Son for all? Consider and judge what shall hinder these Men from pleading thus: "Lord, thou saidst thou wast not willing that any should perish; but yet thou wast willing that we should perish, or else thou wouldst have sent thy Son to die for us, as well as others, and then possibly we might have been saved; or, however, we had been left without Excuse." But now, how shall the Lord judge the World in Righteousness, by that Man Christ Jesus, whom he hath ordained, if the Man Christ Jesus did not die for the World? And therefore the Scripture saith, That to this end Christ died, and rose again, and revived, that he might be Lord both of the Dead and Living, Rom. 24. 9. which Quick and Dead he will judge at his Appearing, and his Kingdom, 2 Tim. 4. 1. And when he doth judge them, he will judge them according to the Gospel: But how can he judge them in Righteousness according to the Gospel, when there was never any Gospel for them, or Mercy offered to them?

Obj. But if Christ died for all, and God was willing that all should be saved; why then are not all saved?

Ans. Because they believe not in the only begotten Son of God, who is their Saviour, John 3. 18. And God called, and they refused; he stretched out his Hand, and they regarded not; he counselled them, but they would none of his Counsels; he reproveth them, but they set at nought all his Reproofs, but followed after lying Vanities, and so forsook their own Mercies, and denied the Lord that bought them, and brought upon themselves swift Destruction: And because they received not the Love of the Truth, that they might be saved, therefore (if you would know wherefore) God gave them up to strong Delusions, to believe Lyes, that they all might be damned who believed

believed not the Truth, but had pleasure in Unrighteousness. See Prov. 1. 24, 25, 26, 27, 28, 29, 30, 31, 32. 2 Pet. 2. 1, 2. 2 Thess. 2. 10, 11, 12. And again, Christ saith, *How oft would I have gather'd you together, as a Hen gathereth her Chickens under her Wings, and ye would not?* Mat. 23. 37. And this is the reason why some Men are not saved: for God never promiseth Life and Salvation to any Man whether he will, or no; but threatneth Death and everlasting Destruction to them which believe not, and obey not the Gospel, 2 Thess. 1. 8, 9.

Object. *But then you hold Free-will; and that Men may be saved, if they will.*

Ans. I hold nothing but what the Scripture saith, and that you shall give me leave to hold: neither do I believe that any Man hath, or ever had any Will or Power of himself, without God, to do any thing that is good; for in him we live, move, and have our being: but in, and through, and by God and Christ, we may do all things: for the Lord is a Sun, and a Shield, and will give Grace and Glory, and no good thing will he withhold from them that will walk uprightly, Psal. 84. 11. And he hath given Christ to Death for all Men, as I have proved already at large; and, *He that spared not his only Son, but delivered him up for us all; how shall he not with him give us all things?* Rom. 8. 32. And his Hand is stretched out all the Day long to a stiff-necked gainsaying People. What Man is there that knoweth not, that if he make use of all the Will, Power, and Understanding that God hath given him, the Lord will double his Talent, and give him more? And that the Lord hath given all Men enough to leave them without Excuse, I have already proved in the former part of the Book; and if any Man would have more, they must improve that which they have, faithfully; for, *be that is faithful in that which is least, will be faithful also in much: but he that*  
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is unjust in the least, will also be unjust in much, Luke 16. 10. And what Man is he that doth not know, that he is not condemned for not doing that which he cannot possibly do, but for leaving undone that which God hath given him Power and Ability to do? Let any Man deny it if he can.

And now, whereas it is a Question, *Whether all Men may be saved if they will?*

Before we answer this Question, we shall shew the Opinion of those Calvinists who make this Objection; for it is usually made use of, as a meer captious Invention; themselves being compelled to grant as much Freedom of Will, as we desire to plead for.

For, 1. The Assembly of Divines, in their *Confession of Faith*, chap. 9. do expressly say, *God hath endowed the Will of Man with that Natural Liberty, that it's neither forced, nor by any absolute necessity of Nature determined to do good or evil.* And to prove this, they quote *Mat. 17. 12. Jam. 1. 14. Deut. 30. 19.* Which places do shew, that the Jews were no way forced to abuse *John the Baptist*, nor to put him to Death. But that *Men are drawn to sin by their own Lusts*; And, that *God calls Heaven and Earth to record against Men, that he sets Life before them as well as Death*, and that it is *God's Will they should chuse Life.*

Let us add to this Testimony, the Witness of *Mr. Baxter*, who tells us, in his Preface to his *Call to the Unconverted*, "That *Calvin* as well as *Arminius* held Free-will; and, *that no Man of Brains denieth that Man hath a Will that is naturally free, it is free from violence, it is a self-determining Principle.*" But that the Will of Man, is not free from evil Dispositions, we grant as well as *Mr. Baxter*, and all Men know it to be too true. Sure, here is as much said for Free-will as any Man need to say, and perhaps more. For,

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The difference between Us, seems to be this: They say, *Man hath a Will which is naturally free*: We say, *Man hath this Freedom of Will by the Grace of God*. And which is most likely to be true, judge ye.

It is certain, that when *Adam* had sinned, he gave no Signs at all of any Freedom of Will to see God, nor to hear his Voice, but was afraid, and hid himself from God; he was so far from humbling himself for the Sin which he had committed, that he increased it by excusing it. But God in Mercy, before he sentenced him for his Sin, graciously gave to him, and his Posterity, a Promise of a Saviour, and by this Grace restored him (ev'n whole *Adam*) to some gracious Liberty and Power to seek for Life; and this appears, in that he was now capable to put forth his Hand and to take of the Tree of Life: but this being now, not the Means by which he should live for ever, [*but only that Object of Faith in the promised Seed*.] God drove him out of the Garden of Eden, and by a flaming Sword kept the Way to THAT Tree of Life (planted in *Eden*) from *Adam* and all his Posterity: for all which, see *Gen* 3. 8, to the end. Whence it is clear, that it was not Nature, but God's free Grace, which did restore Mankind to a possibility of Salvation; which yet could not be possible, but that God graciously gave Mankind this Mercy, ev'n Liberty and Power, to accept of Life when proposed to him, or offered by the Lord, in such way and manner as was most convenient for him in his sight; In which Tenders of Life, he is ready, with further Supplies of Grace, to make an Everlasting Covenant with all that incline to his Voice, that their Souls may live, *Isa* 45. 22. and 55. 1, 2, 3, 4. *Mark* 16. 15, 16. *Rev* 22. 17. And in all this, Man's boasting is excluded, the whole of that which is good in him, ev'n from the first Motion of his Will, being of Free Grace, and not of Nature.

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Nature. And thus we approach the Question, *Whether All may be saved, if they will?*

1. The Premises duly considered, I Answer; What should hinder them, if they be willing? And, 2. God is not willing that any should perish. 3. God is willing that all Men should come to the knowledge of the Truth, and be saved, 2 Pet. 3. 9. 1 Tim. 2. 4. And Christ is willing; for he came not to judge the World, but to save the World. And how did he weep over Jerusalem? And how oft (as aforesaid) would he have gathered them together, as a Hen doth her Chickens? but they would not. And now, what hinders Mens Salvation, but that same [they would not?] consider well, and judge.

Object. But it is not in him that willeth, nor in him that runneth, but in God that sheweth Mercy, Rom. 9. 16.

Ans. Very well. Then it seemeth by that Scripture, that Men have Free-will to be saved; and indeed, I wonder what Man alive desires not to be saved: but it seems, their willing and running in their own Ways, will not attain it; it was not Cain's Sacrifice, nor the Scribes and Pharisees long Prayers and Fastings, with disfigur'd Faces, nor yet their giving Alms to the Poor, and Tythes of all they possessed, that could give any of these a Mansion in Heaven: (And why?) because they sought it not by Faith, but by the Works of the Law, Rom. 9. 30, 31, 32. And so it is to this day; Men would, with Balaam, gladly die the Death of the Righteous; and Oh, who would not be saved! But then they should come at Christ's Call, and turn at his Reproof, and wait for his Counsels, who is the Wonderful Counsellor, and live to him that died for them, walking in all the Commandments and Ordinances of Christ, blameless; hearing him in all things whatsoever he shall say to them, and following him wheresoever he goes; and when they have done all this, with a good Conscience, be contented to bear the Reproaches and Shame that belong to the



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the Cross of Christ; and to have Men, yea, wicked Men, and some devout and honourable Men and Women, persecute and revile them, and say all manner of evil-Sayings on them falsely, for his Name sake; and endure all this patiently, with such a Spirit as can pray for the Salvation ev'n of their worst Enemies, as for their own Souls; as Christ, who when he had fulfilled all Righteousness, was numbred among the Transgressors, and crucified between two Thieves, and at that time prayed for his Enemies! When we can thus follow Christ, then happy are we, *for the Spirit of God and of Glory doth rest upon us.* See 1 Pet. 4. 12, 13, 14, 15. And the greater is our Reward in Heav'n; for in like manner persecuted they the Prophets before us. But I confess, this Way is so narrow, and this Gate is so strait, that few can enter and walk therein, except they learn of Christ, who is humble and meek, and then they will find Rest to their Souls; and by and through him who is the Doot, they will go in and out, and find Pasture. See Mat. 5. 10, 11, 12.

Thus we see, that although it be not in him that willeth, nor in him that runneth in his own Ways, and after the Imaginations of his own Heatt; yet, it is him that will run in God's Ways, and follow Christ in his Commands and Ordinances withersoever he goes: for it is in God that sheweth Mercy, who hath indeed shewed Mercy unto Sinners, and the worst of Sinners, in sending his only begotten Son to die for them, to take away their Sins, to call them to Repentance, to give them the knowledge of Salvation, by the remission of their Sins, through his [Mercy,] yea, through the [tender Mercy] of our God, whereby the Day-spring from on high hath visited us, to give Light to them that sit in Darkness, and in the shadow of Death, and to guide our feet in the way of Peace, Luke 1. who before did not know the Way of Peace.

Therefore



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Therefore now let all Men take heed how they sin against such rich Mercy and Free-grace as is offered to them, evn to the worst of Sinners, by the Lord, in the Gospel of Truth, (which is the glad Tydings of our Salvation) lest Mercy rise up in Judgment against them in the great Day, and lest they sin against that true Light that is come into the World to enlighten every Man, (which is Christ,) who by his Word and Spirit hath made known to the Sons of Men whatsoever he saw in the Bosom of the Father, yea, evn the whole Counsel of God, which is necessary to Salvation. Therefore, let all Men take heed of shutting their Eyes against the Light of the glorious Gospel of Jesus Christ: For this is the Condemnation, that Light is come into the World, and men love Darkness rather than Light, because their Deeds are Evil.

READER, Consider what is written for thy Instruction in the Scriptures of Truth; and read them, and consider them again, and the Lord give thee Understanding in all things.

HENRY HAGGAR.

FINIS.



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 P. 24. l. 7. r. not dead. P. 25. l. 31. for in r. is. P. 26. l. 7. for  
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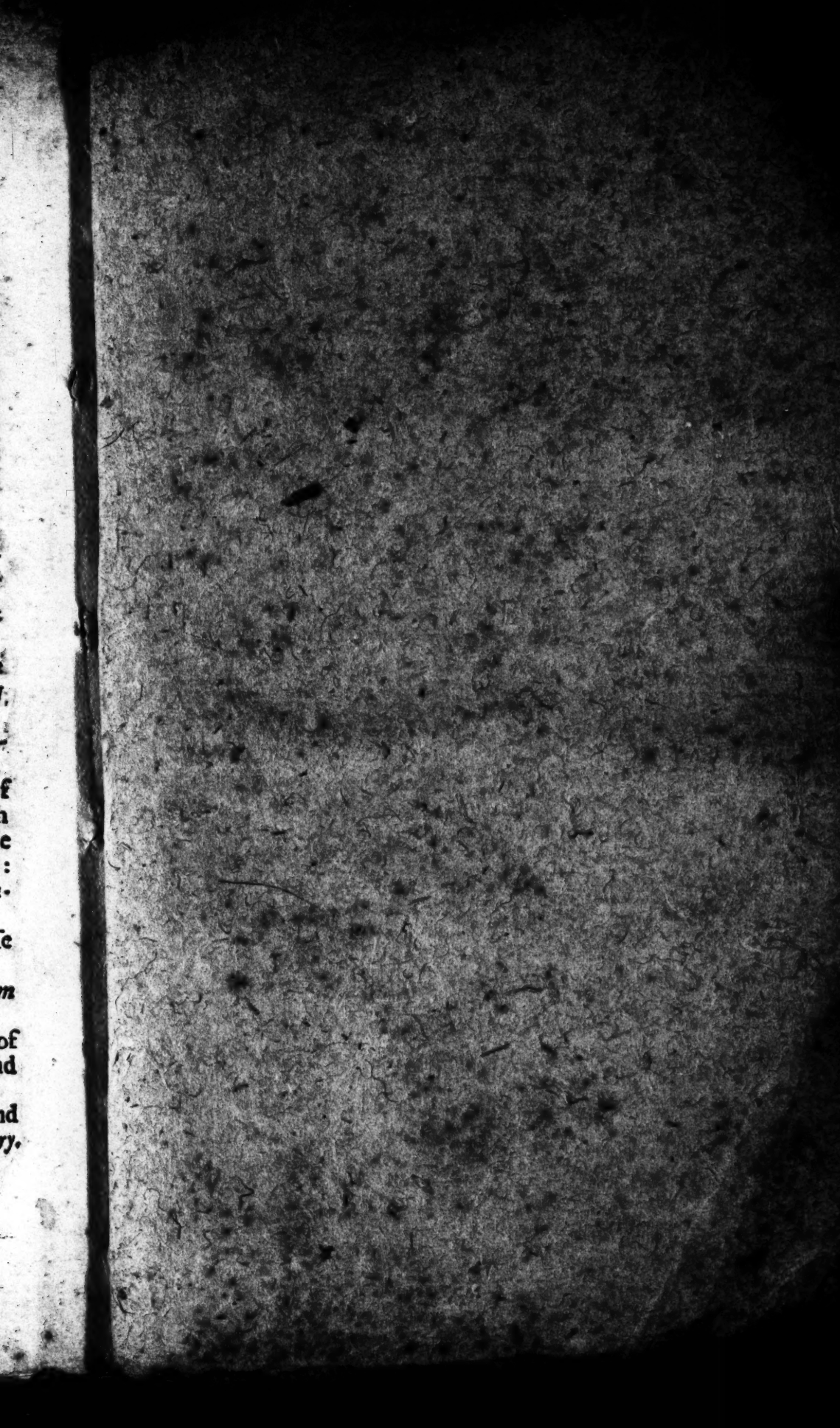
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